Monthly eMagazine of Vedanta Ashram & Mission

Vedanta Sandesh

Year 30

Feb 2026

Issue 8

Cover Page

The cover page image of the February 2026, is a beautiful pinkish water bird found in thousands in India and Africa and is called the Lesser Flamingo (Phoeniconaias minor). They are tall birds (around 3 ft in height) flocking the salt water bodies in hundreds - turning the area pink, an awesome sight indeed.

Lesser Flamingo have pale pink plumage, legs, and bills. They have a S-shaped necks and stick-like legs. They are obligate filter-feeder, they feed by filtering the algae near the surface with their specialized bill that contains thousands of hair-like lamellae, which are tiny, comb-like structures lining their downward-angled bills, acting as a natural sieve to filter food like algae etc from water, a process enhanced by their large, rough tongues that pump water in and out while the lamellae trap food particles for swallowing.

Male & female both produce crop-milk to feed their chicks. Crop milk is blood colored nutrition rich milk produced near the stomach and is fed directly into the mouth of chicks - for six months. Awesome indeed. A joy to see them when they come to India around winters. Om Namah Shivaya.

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Vedanta Sandesh

Feb 2026

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Editor

Swamini Samatananda Saraswati

Vedanta Sandesh

Monthly eMagazine of Vedanta Mission
Feb 2026 : Year 30 / Issue 08

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मोक्षस्य हेतुः प्रथमो निगद्यते
वैराग्यमत्यन्तमनित्यवस्तुषु।
ततः शमश्चापि दमस्तितिक्षा
न्यासः प्रसक्ताखिलकर्मणां भृशम्।

The first step to liberation is the complete detachment from impermanent things. Then follow calmness, self-control, forbearance, and complete renunciation from all selfish actions.

Vivekachoodamani - 71

Message from Poojya Guruji

Vidvat & Vividisha Sanyas

Sanyas - the fourth Ashram:

Sanyas is a very important word and stage in human life to know the truth of the self. It stands for the fourth & final stage of human life. Sanyas implies a free and unconditioned mind to perceive the truth of anything, specially of our self. Conditionings are our suppositions based on what we have seen, read and thus believed. They are subsequently strengthened by our personal likes and dislikes and thereafter we

have our so called own unique personality. We basically live in an imaginary world of suppositions and beliefs. It is these conditionings which basically keep us in the dark regarding the truth of ourselves and also the life around us. Sanyas implies being free of these suppositions & imaginations. It is a pre-requisite for directly knowing the truth of ourselves.

Sanyas is a natural effect of Vivek :

Sanyas is effortless, because it springs from a perception of the falsity of some thing or belief. If we truly see that fruits on the dining table are just for decoration and are

artficial, then no amount of hunger pangs will make us reach out for them to appease our hunger. Knowledge is very powerful and is enough to detach from all falsehood no matter how many people around us believe in it. A sanyasi may not immediately know the truth, but they definitely know the false as false. This itself is great freedom. Only these people can thereafter know the truth as truth. A person maligned with false knowledge can never ever see the truth.

Negation of False:

In the classic example of rope & snake, if someone is taking the imaginary snake as real, no percepts will ever make

the person realize the truth. The imaginary snake has to be first realized as a figment of baseless imagination and negated, then alone the truth of substratum can be realized. Thats the way to go. This freedom from false perception is the real essence of Sanyas. This is the real essence of Sanyas principle - renunciation borne out of knowledge. No pressures, no beliefs - just plain factual perception. This type of Sanyas is called Vidvat Sanyas in the tradition of Vedanta, the ancient science of Self-knowledge.

Vidvat Sanyas :

Such a Vidvat Sanyasi is able to tread a path of wisdom, different from the beliefs of masses, at times all alone, because he was blessed with the company of wise people and has the direct knowledge of the falsity of relevant things & beliefs. This the right way of Sanyas. Such wise renunciates pursue the pointers of Self-knowledge with all their devotion & dedication. That is the only goal of their life - to directly realize the Atma as Atma. However, such people a very rare, simply because even to get the direct insight into the truth of the world around us itself requires deep wisdom, and obviously company and teachings of wise.

Satsang for Vivek :

Good Guru and a good Shishya – a rare combo

Initially everyone is born ignorant and the majority of people around us are blind followers of the ways of the world, so we also get contaminated by prevalent beliefs. In such a scenario to get an opportunity to get so much profound satsang that our perceptions get fundamentally changed is not an easy task. We bow down to both the master and such a disciple. This is a rare combo. Neither such wise masters are easy to find, nor are such students too easy to see in the world. So now the question is how should an ordinary person get such wisdom - at least to know the anitya as anitya.

Purity of mind is by Karma-Yoga :

Ideally the way forward is to get inspired to work for a sattwik mind. May all our work become a worship. May we accept all responsibilities and challenges that come our way and try to thoughtfully find our way out. This is the prescription of all Vedantic texts like Bhagwad Gita and also Puranas. This is called Karma-Yoga, wherein every karma becomes a means of purification and purgation.

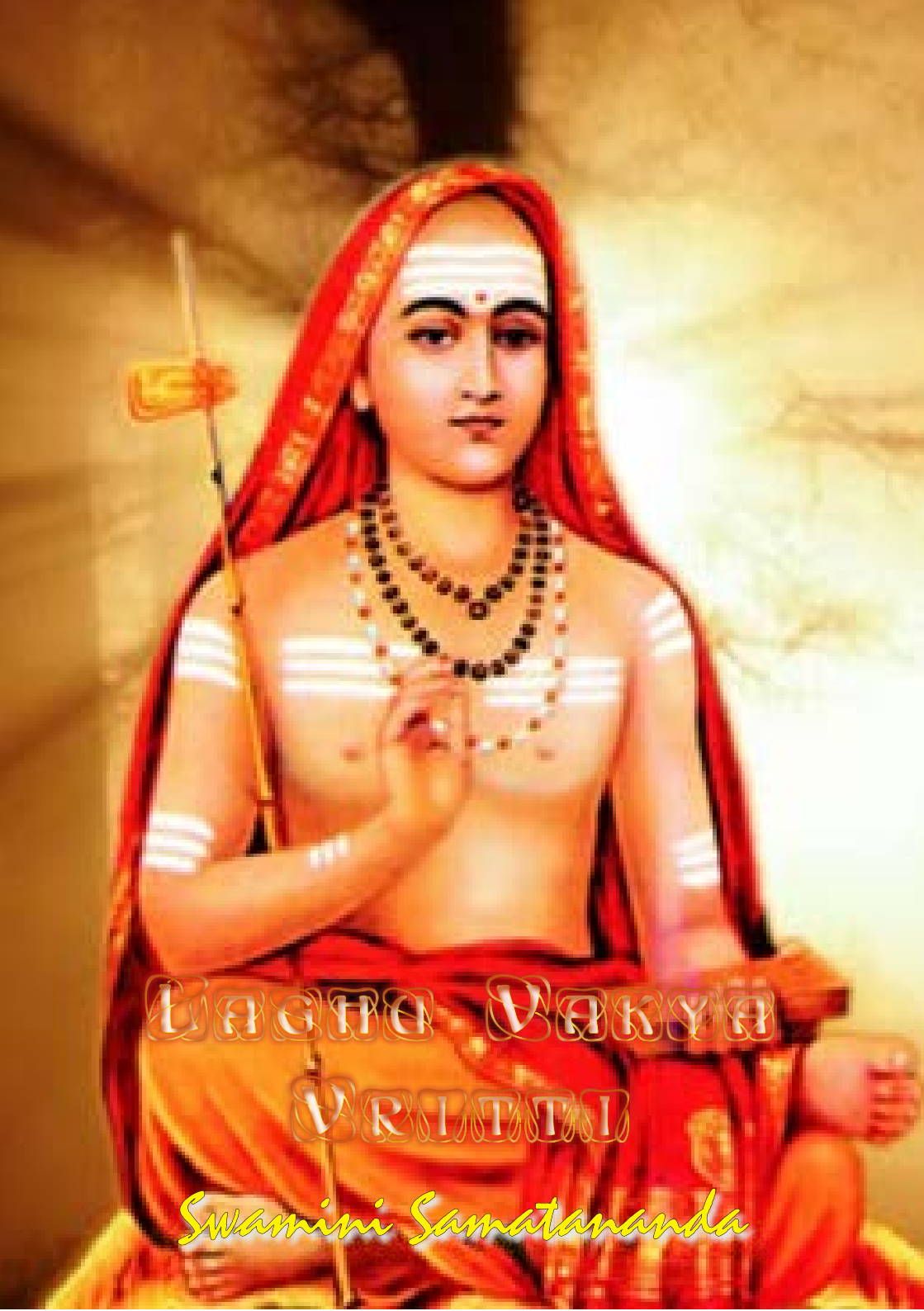
Vividisha Sanyas :

There is one more way and provision, and that is Vividisha Sanyas. In this type of Sanyas, the student does not yet have any valid knowledge of either the truth of Anatma or Atma. Yet such people, depending upon their sraddha & inclination are given this opportunity to study Vedantic scriptures

under the feet of some master - in a protective environment of an ashram. They may be given some deeksha of a Brahmachari etc. and study scriptures full-time and also serve ihe Ashram and their teacher in whatever way it is so required. They do yoga, japa, chanting, puja etc also. This is like a provisional and also returnable sanyas, but do get a very conducive environment & opportunity to study and do sadhanas.

Once these Vididisha Sanyasis realize the truth of Anatma and anatma, their sanyas takes deeper roots and get graduated into Vidwat Sanyas.

Om Tat Sat



LAGHU VAKYA VRITTI

Swamini Samatananda

Shloka - 07

रूपादौ गुणदोषादि
विकल्पा बुद्धिगाः क्रियाः।
ताः क्रिया विषयैः सार्धं
भासयन्ती चितिर्मता॥

Notions of good and evil in respect of sense objects are the creations of the intellect. The pure consciousness, however, simply reveals those activities of the intellect together with the external objects.

Laghu Vakya Vritti

Sangati:

In the previous shloka the Revered Acharya revealed that all our knowledge of external objects like a book, a table etc. is given by the intellect when it is illumined by the Pure Consciousness as well as Its reflection on itself.

In the following shloka the Acharya goes on to reveal that reflected conscious-

ness along with the Intellect brings about various sankalpa and vikalpa while Pure Consciousness is that because of which we are conscious of all this. Thus, the Acharya says -

Roopadau gun doshaadi :

All Activities of the intelligence are in the form of thoughts. Every thought pertains to some object of form, taste, touch, smell etc. Each thought has some qualities attributed to it which is then seen as either good or bad, the pleasant or unpleasant etc. We associate objects with thoughts like good or bad etc. Thus, depending upon our thoughts, we then have desires and further desires prompt us to

Imaginary world is like a dream

perform actions.

Here the purport is that all the activities along with thoughts and desires are a play of the intellect which is enlivened and illumined by the Sakshi - **Bhasayanti chitihi.** We know how the thoughts came, how desires came and then we decide to do the activities etc. The Sakshi knows the whole story of this kind of a play.

The story takes place at the level of intellect, enlivened by chidabhaas – the reflected consciousness. It is the Jiva, the one who takes himself to be a limited being who creates an imaginary world for himself. In this entire play there are mo-

ments when there is a lot of hustle and bustle of thoughts and there are moments which are quiet also. In the entire gamut of thoughts there is a play of anxiety, a play of peace and a desire to be happy etc.

The message being communicated here is that we need to see something deeper in every thought. Every thought is awareness of something. First of all, this awareness pertains to some object. Secondly whenever any thought comes it is driven by desire of fulfillment. This

is because most often the conviction behind various thoughts is that I am a limited being. I am incomplete. Therefore, this limited individual attaches himself to various things which are also limited.

In this scenario, there are two options - either we take the limited consciousness as the real truth, or probe deeper to realize the limitless consciousness as the real truth. This is the Sakshi Chaitanya. This is the true nature of the Self. This Sakshi is the empowering light in and through every thought which enlightens and enlivens the entire play. Yet it remains untouched, untainted, peaceful and complete. As a seeker of the true Self we need to discover this light of pure consciousness in and through every thought.

If we dissect a thought and try and understand what is a thought then every thought as well as the thinker are seen as one infinite awareness blessing one & all. It is like consciousness embracing something and taking the form of a particular object. When I see a book, I am aware of this form and consciousness has taken the form of a book. Every thought I see is my consciousness alone which is presenting itself as this thought and object. This is the secret of every thought. In and through every thought it is

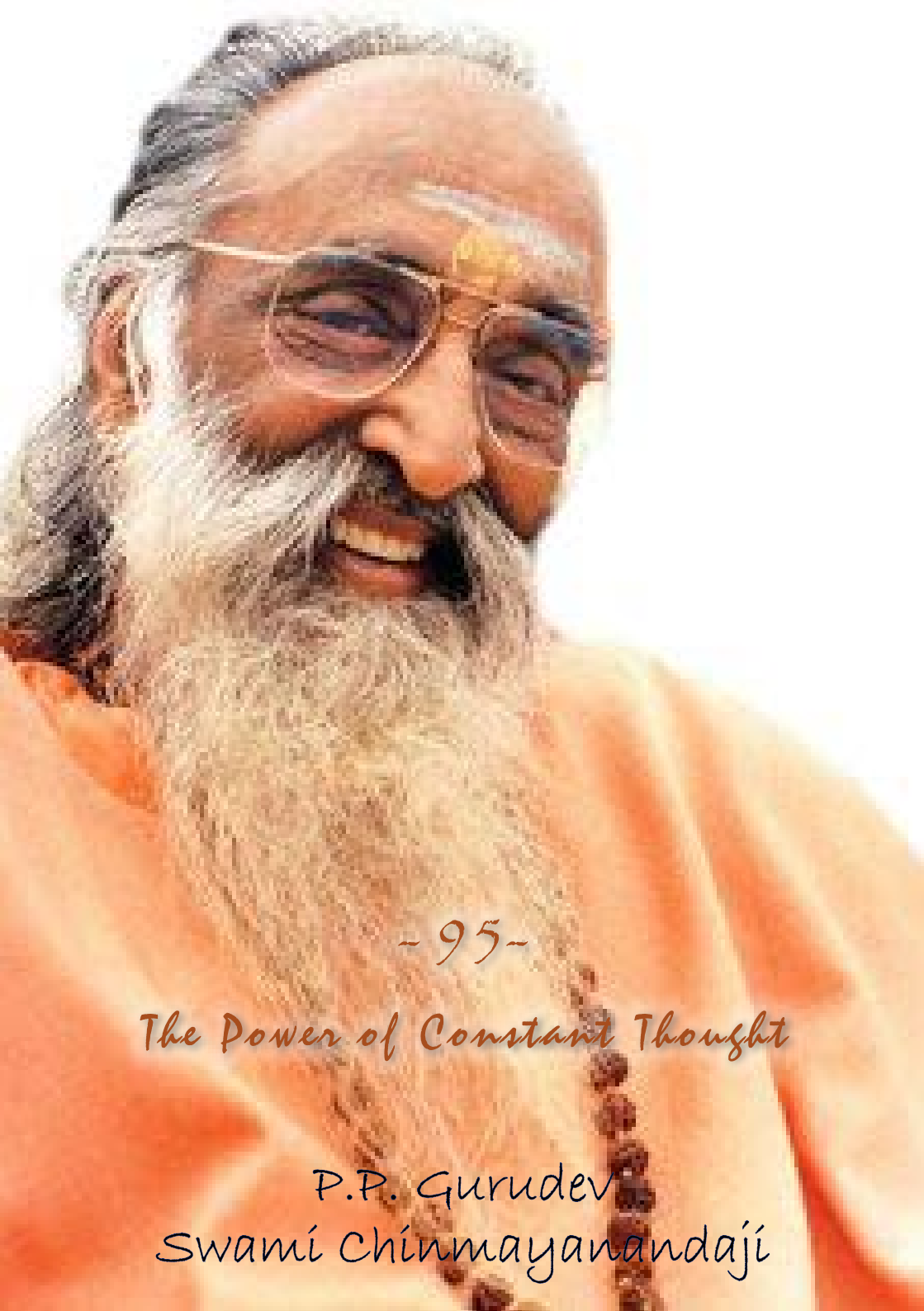
a play of consciousness. Like a wave is a play of water. Water essentially is presenting itself as different forms of waves big and small, quite and noisy. It is with the vision of discrimination that we see the substratum of water in and through the waves. Likewise, a discriminative student of Vedanta learns to shift his attention from the objects and their attributes to its substratum the pure consciousness.

This Consciousness is changeless and untainted. In the example of a wave, every wave has a birth, a change and then it fades away. I not only see when this form was born, growing, and

waning off but I am also seeing that in and through the wave the atma of the wave is water which is never born nor growing nor dying. I am still seeing the waves but I can see the truth that there is a level which is unchangeable, which has no birth or death. In the same manner a thought is consciousness embracing a form. Consciousness alone is the Atma of every thought. The real 'I'.

Problem arises when the imaginary Jiva is ignorant of his true nature and comes to see himself as a limited being. Identifying with the body, mind and intellect he believes that I am born, I am changing and I will die.

In the journey of Self-realization one shifts the focus from such imaginary play of thoughts to the unchanging, immutable light principle which is the substratum of all play. This shift is from object to the very subject and then we come to awaken to our own nature, the true self as the Pure Self-effulgent Consciousness which is ever existent and blissful.



~ 95 ~

The Power of Constant Thought

P.P. Gurudev
Swami Chinmayanandaji

The Power of Constant Thought

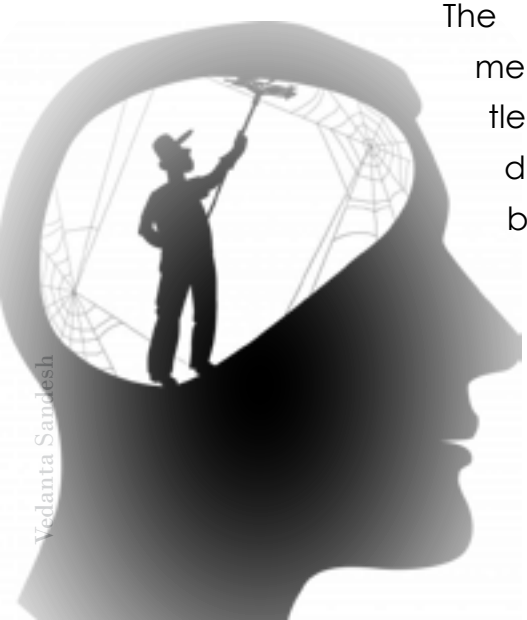
Thought is a force, and when properly harnessed it can be a power of invincible strength. Thoughts arise in the mind constantly and trickle out into the world around. This is tragic waste of the personality vitality. By conscious effort we can train the mind-force to flow into chosen channels where it can be an irresistible power to acquire and to achieve.

Scientists, thinkers, philosophers, poets, mu-

sicians, painters, whoever achieved great things in the world declare but the divine vitality and power of the human mind trained and disciplined for great achievements.

As in life, so also at the moment of death and also after death. When you think of your club and go out of the house, you move towards the club, and not towards the market or theatre or office! The powerful intentions in us are expressed in our actions. Our external movements are vivid amplifications of our deeper desires and intentions. In the earlier talk Lord Krishna asserted "the seeker who dies remembering Me shall certainly attain My being; there is no doubt about it". No such

commandment is acceptable to the Aryan intellect. Krishna knows the independent questioning nature of Arjuna and so explains how man's thought-force becomes a creative power in him. He says, Remembering whatever object one leaves the body in the end, he attains to that object alone because of his constant thought of that object. 'As you think, so you become' is a saying the truth of which is demonstrated everywhere in life, all around us.



The mind-intellect equipment, called the "subtle body", at the time of death leaves its "gross body", the physiological structure. This release of the subtle body from the gross

Vedanta Sandesh

body can be compared with the bullet that leaves the rifle. The direction of the bullet is determined by the direction in which the barrel of the rifle was when it was fired. Similarly, the direction of the flight of the subtle-body is determined by the vasana barrel at the time of death. Whatever thoughts were entertained by the seeker all along his life, they give the final direction for the flight of the individuality after the death of the gross body.

For this reason, Lord Krishna advises, Therefore, at all times constantly remember Me, and fight. With mind and intellect dedicated to Me, you shall, without a doubt, attain

The Art of Man Making

to Me alone. The depth of significance in this statement "constantly remember Me and fight" is often lost sight of by the majority of students. For Arjuna, it was a direct call to fight the battle of Mahabharata. But when a student of Geeta is addressed, it is a call to fight the battle of his particular circumstances, within and without. Life is a continuous challenge. The outer world is not always favourable nor is our own mind conducive to a peaceful life. These challenges come to everyone. Geeta advises us to meet them all, "constantly remembering Me".

The mother constantly remembers her child; so when she pun-

Channelized thoughts are powerful

es him, her actions will not harm him. The ambassador abroad always thinks of the country he is representing, and acts in its interest only. Similarly, when in constant dedication to the Lord one acts, the actions become the Lord's own through the individual. No unholy, undivine act will spring from such a bosom.

And since thoughts thus channelized gather a momentum of their own, the final achievement of all such men of dedication is captivatingly enchanting, a real enduring blessing for the world.

The Art of Man Making

When we live through life thus, we live with mind and heart fully dedicated unto Him. Then, there can be no doubt about the attainment of Brahman.

The modern youth works and serves for the amelioration of the community. In fact, we are in our age more conscious of the social inequalities than ever before. We take a dynamic note of poverty, destitution, disease and other social calamities. Organised and planned service of society at incredible expenses with unbelievable amount of energy is vigorously going on everywhere.

But sooner or later, such organisations have a knack of

decaying-its resources being dissipated in petty jealousies, bickerings, selfishness, etc. This is because we have no single ideal to surrender to and act in the various fields.

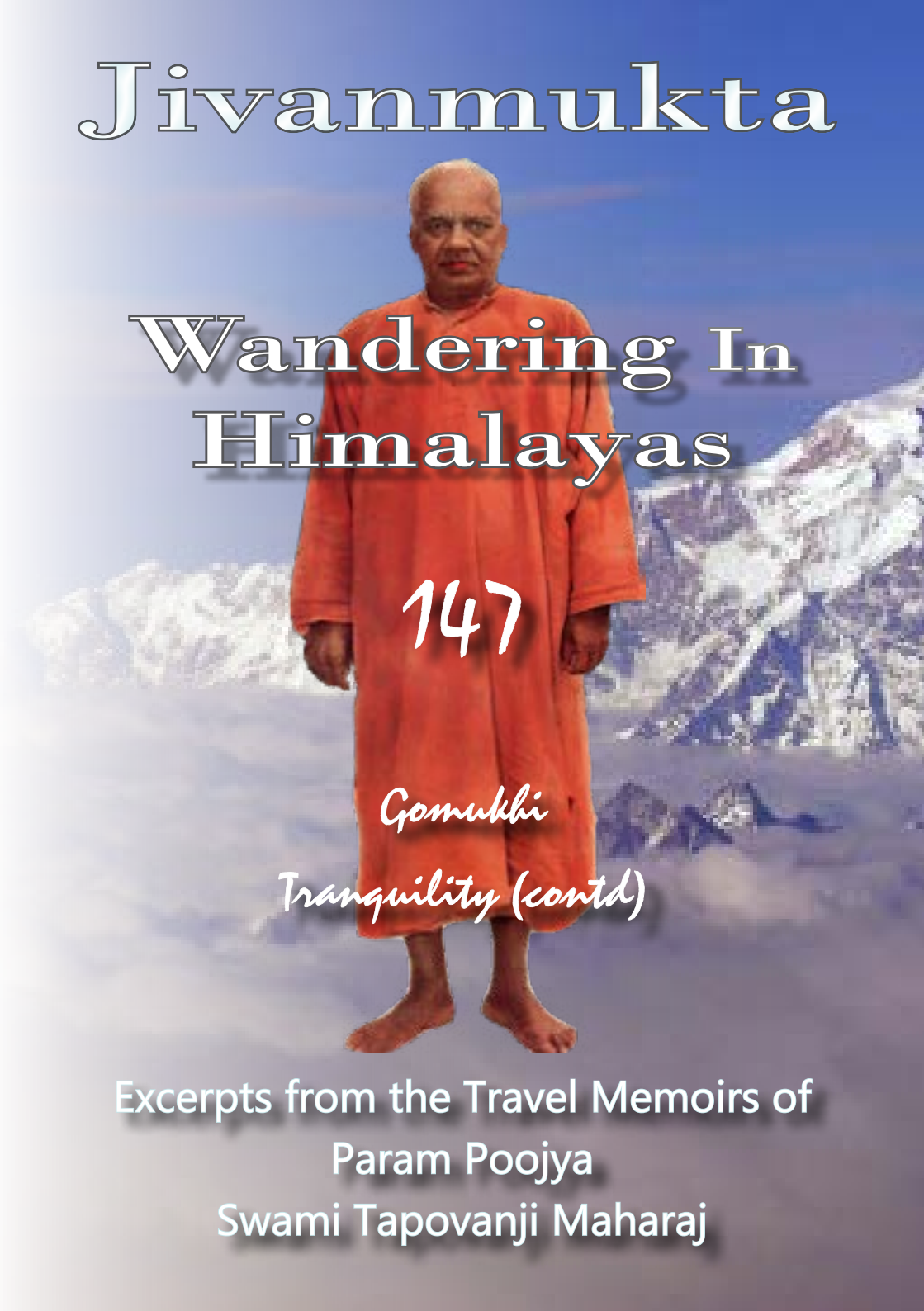
Here the Lord insists that we must fight our battle, personal, social, communal, national and international, with a spirit of dedication unto an ideal. Then we shall attain to it, without a doubt. When such an ideal is not there, service has no sanctity other than a daily drudgery, or sweating labour.

For emphasis, Krishna clearly maps out the way to achieve the consummation of work and says, With single-pointed intellect, made steady by the practice of habitual meditation, and dwelling upon the Supreme, re-

splendent Purusha, one goes to Him. When a young seeker works hard in service of the world with a steady spirit of devotion and dedication to the Self-in-all, his mind becomes single-pointed. His thoughts stop all their wanderings into dissimilar thought channels. Through dedicated service in the world outside, this is the subjective gain we achieve within our personality.

This kind of service with a spirit of dedication becomes a daylong, open-eyed meditation. Krishna advises Arjuna to enter the field of activity, and intelligently convert his duties as a warrior to be a means for his own spiritual unfoldment.

Jivanmukta



Wandering In Himalayas

147

Gomukhi

Tranquility (contd)

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

Tranquillity is truth; truth is beauty; beauty is bliss; and bliss is Divinity-this seems to be the lesson preached by each particle of snow, each stone, each petal and blade of grass. It is my thirst for the nectar of tranquility that drives me to wrestle with the difficulties of travel in these inaccessible regions to reach Gomukhi every year. Tranquillity is the innate nature of all; it is a self-existent re-

ality. Therefore there need be no striving to produce it. Abolish agitation and tranquillity reveals itself. Effort is needed not to generate tranquillity, but to banish agitation. The mass of light, the sun's disc, is concealed by clouds. The clouds only need move away and immediately the solar disc which appeared to be non-existent reveals itself. Here there is no question of producing the solar disc and making it shine forth. In the same way, with the cessation of agitation tranquillity rises forth.

Tranquillity is experienced in dreamless sleep even by morons. Later there is waking from that state; that is to say, "I" asserts itself for the first time as agent. Then desire begins to operate. Next, the

sense organs like the eye and the ear awake and operate in regard to their objects. Simultaneously crop up attitudes, affirmative or negative, and concepts such as happiness and unhappiness. This ego - sense and the activities engendered by it is known widely as distraction or, in other words, agitation. This transmigratory existence is nothing but the summation of these discrete masses and their operations. The physical organism, transmigratory existence, name, form, distraction, pain, agitation-these are but synonyms denoting one and the same thing. Likewise, Tranquillity, Truth,

Jivanmukta

Beauty, Bliss, Self, God, Brahman are but different names of one and the same Thing. The source of agitation or intranquillity is well known to be the inner organ which assumes such forms as "I," "this," "knower," "known." In brief, agitation is the various fabrications of the inner organ and tranquillity is their cessation.

Let a tigress roar in front of a sage merged in profound meditation or let a houri sing sweetly before him; his tranquillity is unaffected. Although external objects still surround him, for him they are as good as non-existent and thus no longer promote agitation. That is why certain teachers have laid it down as a rule that

by liquidating not the world created by God, but the world created by man, that is, by undermining the fabrications of the mind of man, certain tranquillity is attained.

The conclusion of all spiritual sciences and of all great sages is that agitation or transmigratory existence is the summation of all possible relations between subject and object; while liberation or tranquillity is the cessation of such summations.

In the restricted state of the mind, the veil, namely, the objective complex, disappears; and then, like the sun with the disappearance of the clouds, the Su-

preme Truth of tranquillity shines forth vividly. Though this ultimate Truth has been indicated in manifold ways by various philosophers, there is no doubt about Its unity. A real difference cannot result from differences in labels or processes of thought. What has been established thus far is that high-souled sages attain that unsurpassed tranquillity untainted by association with a variety of names and forms. Through discipline, they discard the distractions of the mind, sense organs, and body, and thus attain the stage of the restricted mind that leads to tranquillity.

STORY

Section

Oracle and a Miracle

Once in a village the people living there always cribbed and cried in front of God. They continuously complained of all the problems that they had and that their problems were bigger than others. They also complained about various desires being unfulfilled and kept pleading for various things like money, car, house, relationships etc. So, having compassion for them God once visited the village in the form of a Sadhu Mahatma.

Oracle and a Miracle

Seeing the Sadhu Mahatma the villagers gathered around him and placed their requests before him. "Please help us get rid of our problems and please let our desires be fulfilled. Only then our lives will be full of joy and complete."

The monk listened to them, silently. The next day, he arranged for a heavenly voice..... 'Tomorrow at mid-day a miracle is going to take place in this village. Pack all your problems in an imaginary sack, take it across the river and leave it there. Then, in the same imaginary sack, put everything that you want gold, jewellery, food ...., and bring it home! You do this and your desires would materialise.'

The villagers were in doubt as to whether this oracle was true or not. Howev-

er, the voice from the heaven astounded them. They thought they had nothing to lose by following instruction. If it were true, then they would really get what they wanted and if it were false, any way, it wasn't a big deal! So they decided to do what was told.

Next day, at noon, they all packed their troubles in an imaginary sack and went across the river, left it there and brought back all that they thought would bring them happiness... gold, car, house, jewellery, diamonds....!

On their return, they were really stunned! Whatever the oracle had said had come true! The man, who wanted a car, found one parked in front of his house. The one who wished for a palatial house, found that his house had turned into one. They were all so happy! Their joy knew no bounds!

But alas! The joy and celebration lasted

for a while. Soon they began to compare themselves with their neighbours...each one felt the person next door was happier and richer than himself. Now they began to talk amongst themselves to pry out more details. The next moment, they were full of remorse.

'I had asked for a simple chain, while the girl next door had asked for an ornate gold necklace and got it! I just asked for a house but the man residing opposite asked for a mansion. We too should have asked for such things! It was a wonderful opportunity, the chance of a lifetime...we let it slip by, foolishly!'

Such were the thoughts that occupied their minds. Once again, they returned to the monk and piled their complaints in front of him. The village was once again plunged into frustration and discontent.

Truly as the story suggests problems of man

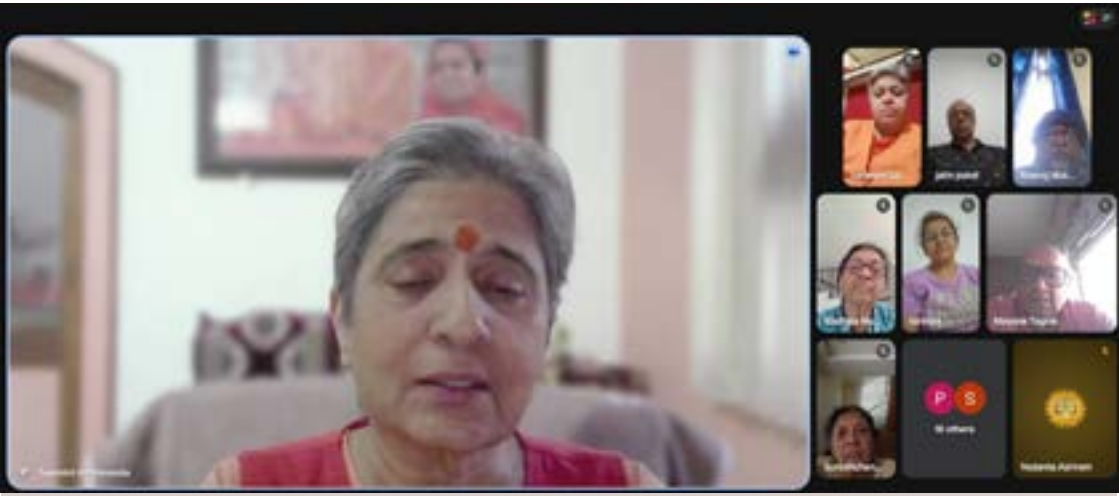
are imaginary and hence the Mahatma too suggested to fill the bag with their problems in an imaginary way. Problems and sorrows do not have any objective or real existence. What may be a problem for me might not be a problem for someone else. On the other hand when we look for joys outside with a sense of limitation within, then as much as we may acquire in world outside, we will forever be discontented. The grass will always be greener on the other side and we will be constantly seeking and running behind worldly things for contentment which will always be beyond the horizon.

Thus the scriptures reveal problems are an imposition of my imagination and contentment is within. Discover it as the truth of yourself.

Mission & Ashram News

Bringing Love & Light
in the lives of all with the
Knowledge of Self

ACTIVITIES



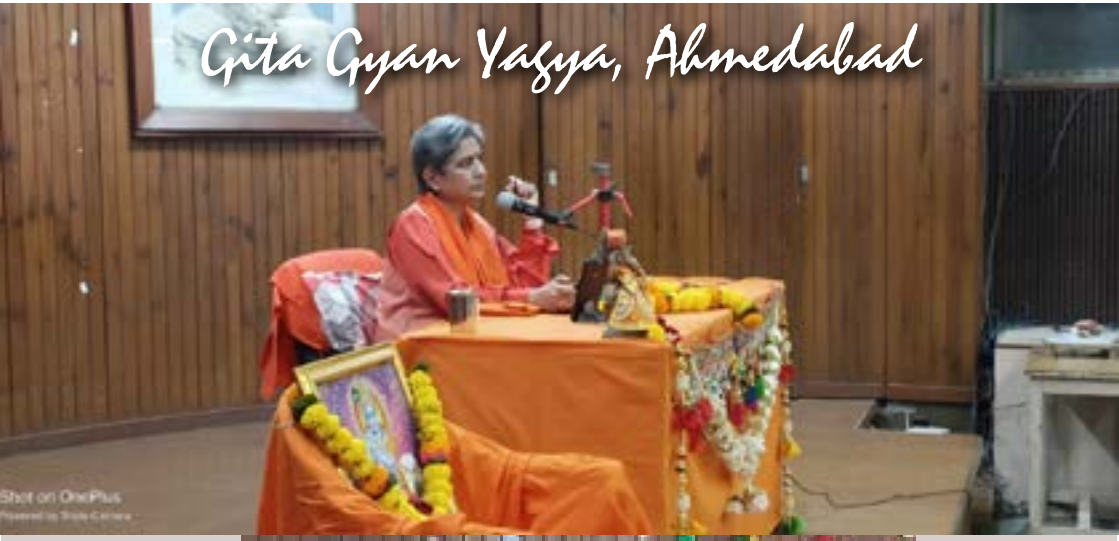
Weekly Online Classes
Upadesh Saar
& Geeta Ch 7

ACTIVITIES

Gita Gyan Yagya, Ahmedabad

ACTIVITIES

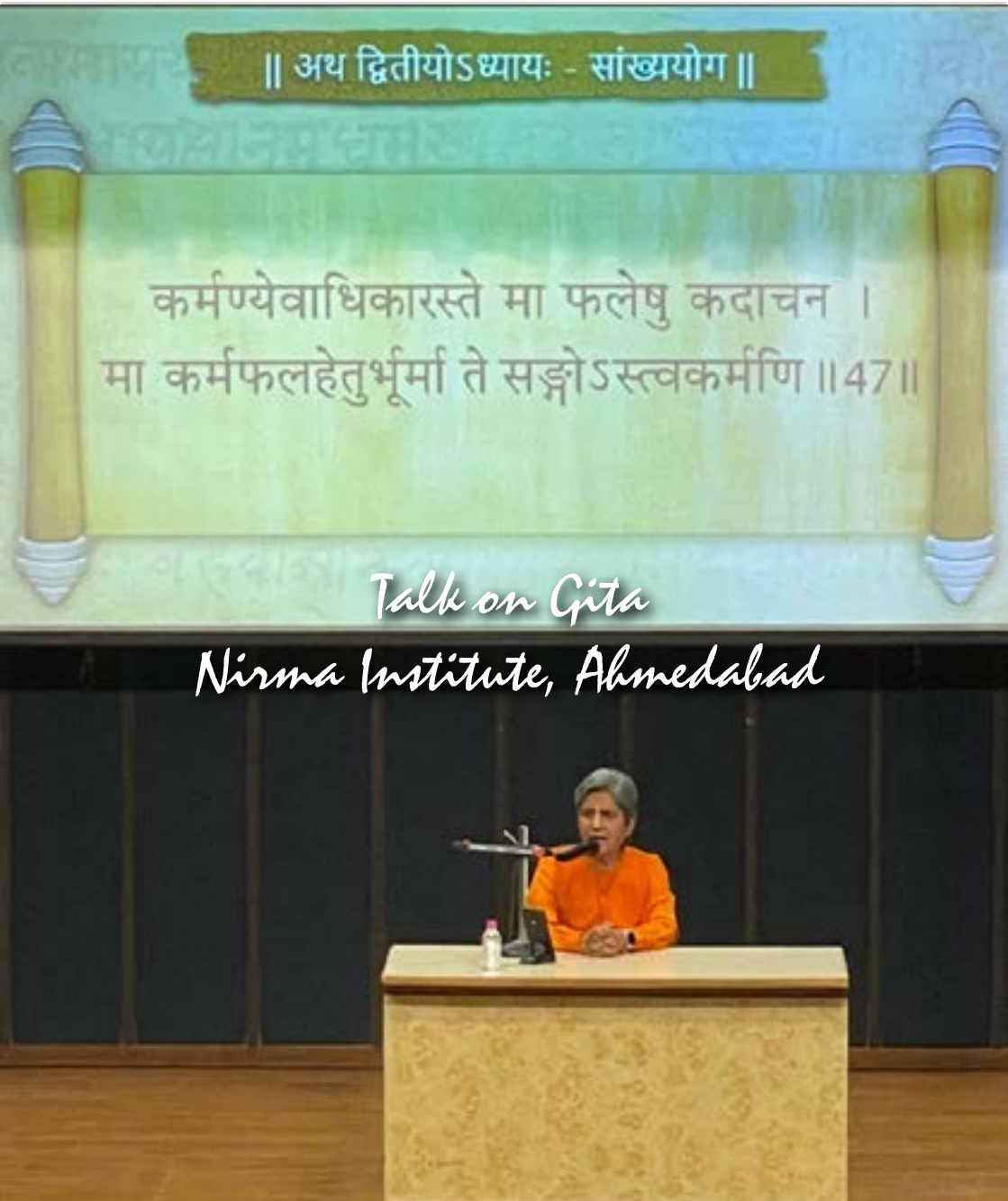
Gita Gyan Yagya, Ahmedabad



ACTIVITIES

Gita Gyan Yagya, Ahmedabad

ACTIVITIES



Talk on Gita

Nirma Institute, Ahmedabad

ACTIVITIES

by Poojya Swamini Amitananda ji

Organized by Faculty of Electronics

NIRMAA

Attentive Students

Shiv Puja

By Sh Vinod Puri
1st Jan 2026

Shiv Puja

By Sh Bharat Raikwar
1st Somvar of New Year

ACTIVITIES

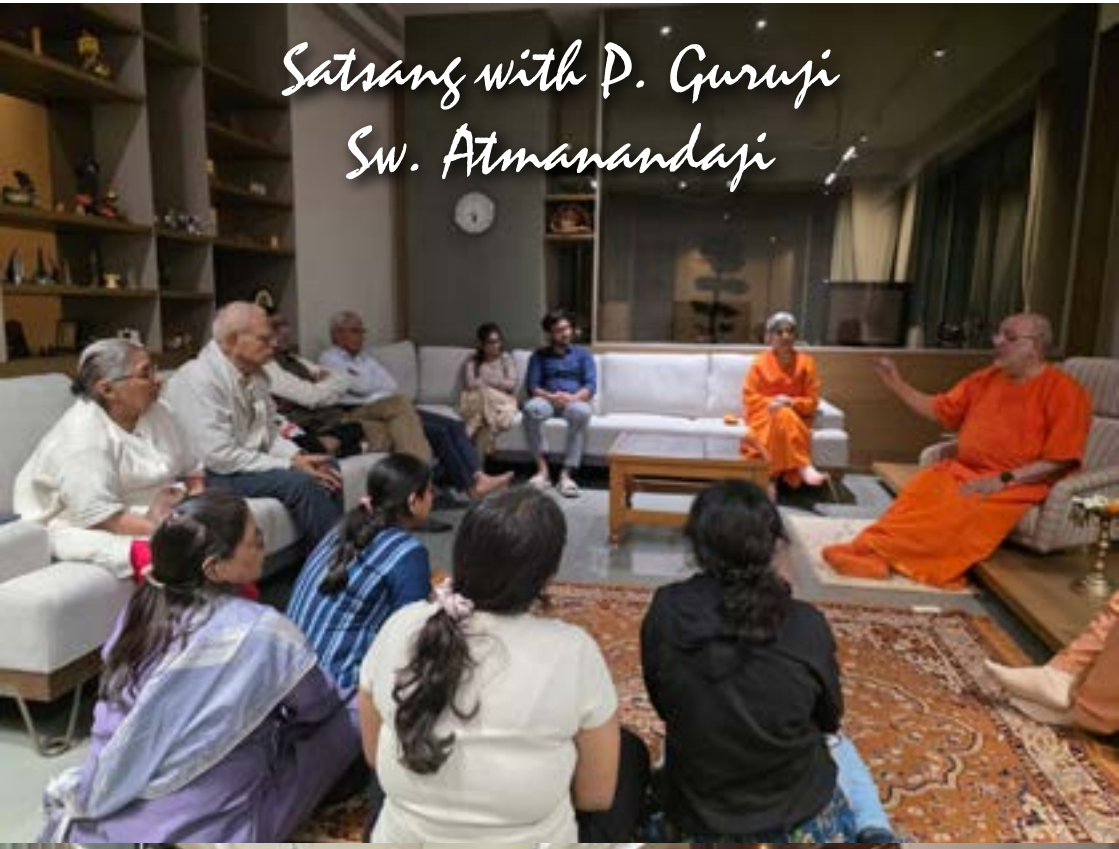
ACTIVITIES

Visit to Kalol
Dr. Vinayakbhai & Dr. Urvashi

Om Sri Gurubhyo Namah

ACTIVITIES

ACTIVITIES



at 'Poornam' Bunglow

ACTIVITIES

ACTIVITIES

Flag Hoisting on 26th Jan' 2026

ACTIVITIES

Sh Avinash Datta ji

left for his heavenly abode

on 6th Jan 2026

We all offer

our heartfelt Prayers & Condolences

वेदान्त आश्रम, इन्दौर में आयोजित

गीता ज्ञान शिविर

दि. 10 से 15 फरवरी 2026 तक

(महाशिवरात्री पर्व – 15 फरवरी)

छ़ह दिवसीय आवासीय शिविर

विषय : गीता अध्याय ७
(ज्ञान विज्ञान योग)

ध्यान / संस्कृत / भजन / प्रश्नोत्तर

➔ स्थान : वेदान्त आश्रम
सुदामा नगर, इन्दौर

सम्पर्क : 7000361938
9329487329

➔ स्वच्छ स्थान

➔ सात्विक आहार

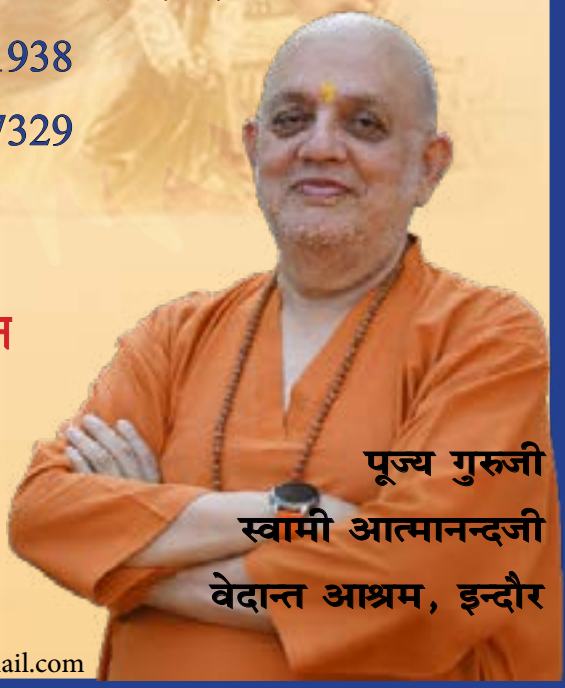
➔ अध्यात्म ज्ञान

सह आयोजक :

स्वामिनी अमितानन्दजी

स्वामिनी समतानन्दजी

स्वामिनी पूर्णानन्दजी



पूज्य गुरुजी
स्वामी आत्मानन्दजी
वेदान्त आश्रम, इन्दौर

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